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ARE THEY ORDINANCES?

SOME THOUGHTS

ON

BAPTISM AND THE SUPPER,

IN RELATION TO THE SOCIETY OF FRIENDS.

Suggested by an "Address on the Ordinances," by
David B. Updegraff.

BY RICHARD H. THOMAS,

"The Interchange,"

BALTIMORE, MD.

1885.

Price 10 cents. Twelve copies for one dollar. Address JOHN R. CARY, 7 Bank Lane, Baltimore, Md.

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de v. m. j.

INTRODUCTORY.

The following pages are written not in spirit of controversy, but in the interest of truth. The more I think upon the subject the more does the importance of it impress itself upon me. The question is not simply whether a small religious body shall retire from the position it has held for two centuries on the ordinances (so called), its scope is much larger. Shall the clearest and strongest testimony to Christianity, as it is when freed from outward ordinances, be lost to the Church at large? While we acknowledge with sorrow that this testimony has often been weakened by our members resting in the denial of the outward and failing to press on to a clear experience of the inward realities, which, in the mind of many, the outward represent, we still maintain that the very existence of a body of Christians able to bear scrutiny both on questions of doc-

trine, and of practice, who have entirely disused outward ordinances, has been a testimony of the strongest kind to non-sacramentarian Christianity. The testimony increases in importance in proportion to the religious experience and activity of those who profess it. Those who acknowledge us as brothers in the work and service of the Lord Jesus, necessarily place water baptism and the "bread and wine" among the non-essentials, though they may continue strongly to advocate them. We believe that this alone has done a great deal, though its influence may have been to a certain extent unconscious, in enabling Christians of certain other evangelical bodies to maintain their clear position against the sacramental explanation of the so-called ordinances.

The *necessary* differences of doctrine as to the meaning and mode of performance of these ceremonies is dwelt upon later, and shown to arise from the absence of specific directions concerning them in the New Testament, and the bearing of this upon the question of their institution is discussed. We would here point out that their practice has a continual tendency to confuse the minds of Christians as to the meaning of

many passages in the New Testament, which they refer to the outward rather than the inward. The result is a lowering of the standard of Christian experience in the case of persons so perplexed. This uncertainty would be entirely done away could they see that the outward was transitory, and of no permanent obligation. The more we look into the matter and consider the free spirit of Christianity, how it is intended for every race and country, how its membership is not told from the books of any outward organization, but that in every nation he that feareth God and worketh righteousness, is accepted of Him, the more clearly do we see that but one inward thing is needful—a heart right in the sight of God, through Jesus Christ, and one outward thing—the manifestation of the inward condition by outward righteousness. How few soever there may be who hold this, surely it is broader and more all-embracing than the teaching of this *plus* certain ceremonies that have *intrinsically* no meaning whatever, and can bear, and have received the most opposite explanations. The work of the Lord is not only hindered by fruitless discussions as to their meaning and performance, but the spread of the Gospel is hindered by

them. It is acknowledged that many in India would come out as Christians did not water baptism stand in the way, for, if they are baptized, they will lose caste, which they will not lose from being Christians. Now it is true, a man ought to be willing lose all for Christ, but should he be called upon to lose all for a ceremony? In other places the natives confound this rite, and thinking it similar to the ceremonies in honor of their gods, put a wrong meaning on it.

David B. Updegraff, in his recent "Address on the Ordinances", whose publication is the immediate cause of this little book, for which, by the way, I only am responsible, speaks strongly of the importance of the unity of the church at large in order to meet the tide of infidelity. His concern is better than his remedy, for how can we help the cause of Christ by adopting a lower standard. Rather live up to the present one. The Society of Friends occupies a peculiar position, not because of their perversity, but because they have adopted the position of the Early Church in its essential spirit which, it seems to them, has been generally departed from. This is clearly so in regard to their doctrines on Peace, Oaths, and the Christian Ministry, in that they maintain that

this is to be exercised only under the immediate guidance of the Lord, and that it is the prerogative of the Great Head of the Church to call on whom He pleases in the congregation to speak in His name. In regard to the so-called ordinances, we believe they are in harmony with the principles of the early church. Types and symbols cease to be imposed when the reality appears, though they may linger awhile. To have them continued in a religion essentially spiritual, is to perpetually menace its spirituality—however much certain individuals or bodies understand them in their true light as symbols.

We acknowledge that neither theoretical nor practical objections have any force when urged against the employment of things God has commanded, but, when we are speaking of customs, however venerable, or however backed by high authority, then they have force, and should be considered. I have accordingly in the following pages endeavored to confine myself to the consideration of the true meaning of those passages which are often taken to prove that they were ordained, confining myself largely, though by no means exclusively, to the points touched on in D. B. U.'s book. Although an exhaustive sur-

vey of the whole subject is not attempted, it is hoped that the discussion has been carried on in a broad spirit, that certain general principles are established, and that the thoughts brought out will be given their due weight. The question is not a personal one, and therefore no personalities are used.

Finally, should this little book fall into the hands of any who hold these outward rites dear, either on account of education or conviction, I would say to them that my purpose is not to judge or condemn, but in a spirit of love to draw attention to what seems to me to be the Scripture teaching on this subject, and that my desire is, that it may have as much weight as the truth in it deserves, and no more. The setting forth of strong convictions, if it be done in love, is in no way inconsistent with full appreciation for the character and work of those who think differently.

D. B. UPDEGRAFF'S ADDRESS.

In his recent "*Address on the Ordinances*",* D. B. Updegraff takes up two positions: 1st. That the Society of Friends should allow all its members, including Ministers and Elders, full liberty to take up any position for or against the so-called ordinances, to participate in or administer them or not, according to their individual convictions, and, 2nd. That these rites were positively commanded, and are to be performed. Thus, as was pointed out at the time his address was delivered,† he pulls down with one hand what he builds with the other, for his second proposition is inconsistent with his first, since his argument is not for the advisability or permissibility of these rites,

*"An address on the ordinances" by David B. Updegraff, Columbus, O., Wm. G. Hubbard & Co., 1835.

†See the address (published by the same firm), by Israel P. Hole. This was in reply to the address of D. B. U. Both were delivered at the late Yearly Meeting in Ohio.

but to prove the permanent obligation on the church to continue them ; and he not only allows no possibility of a different interpretation, but casts slurs on the religious experience, fairness, candor, good judgment and sanity of those who disagree with him. By so doing he shows clearly that the liberty which he desires for himself he could not, from the inexorable logic of his position, allow to others. Again, he calls the action of those who seek to protect the Society against the introduction of outward rites revolutionary, forgetting that, if so, it is but a counter-revolution against the one he and his friends have begun ; for, whether for good or ill, we know of nothing more revolutionary than for a prominent minister among Friends to seek to change the whole front of the Society on this point. Not that we take issue with him in his objection to creeds, for we also object to them. But, though we have no creed, we have convictions; and, since convictions are as necessary for a church organization as they are for the individual, it is in no sense revolutionary for it to maintain them.

CHAPTER I.

SCRIPTURAL ARGUMENT.—BAPTISM.

D. B. U's main points are ; *John was a minister of the new covenant ; and therefore the water baptism which he instituted by divine command belongs to it ; the Lord Jesus was not only baptized, but adopted and modified the rite, commissioning his disciples to continue it, which they did. He explains the expression, "One baptism" (Eph. vi. 5), and certain other passages, usually taken spiritually by Friends (Col. ii. 14, 20; and 1 Pet. iii. 21), to refer to outward rites. On all these points we take issue with him.*

JOHN'S BAPTISM.

Though John baptized with water by divine command, we do not admit that he instituted the rite. Not only is its meaning and its mode left without formal explanation, but all the people who flocked to his preaching seem to have understood what it meant. Some surprise was expressed at his baptizing, yet this surprise only

shows that his questioners understood the meaning of the rite, but could not see why he should perform it, if he were neither Elias, nor Christ, nor that prophet. (Jno. 1 25.) The readiness with which a people so jealous of new customs submitted to his baptism is another strong evidence that, if the preaching was new, the rite was familiar.

John's baptism was from heaven, yet transitory in its nature, the object of it being that Christ should be made manifest to Israel (Jno. 1. 31). The contrast between John, his work and baptism, and Christ and His work and baptism, is constantly dwelt upon (Matt. iii. 11: Jno. 1. 26: Acts xiii. 25: xix. 4). No such contrast is ever made between Christ and His followers, for here the likeness, not the contrast, is brought out (Jno. xvii. 18: Col. 1. 24: Rom. vi. 5: 2 Cor. vi. 1). "He must increase, but I must decrease" can never be said by a Christian, for we not only rejoice in, but share His triumphs (2 Tim. ii. 11-13: Rev. iii. 21). John's disciples knew nothing of the Holy Ghost as a possession of the believer (Acts xix. 2-3.). Nor was his baptism considered equivalent to the initiatory rite into the Church (Acts xix. 5.). It is

always spoken of as the "baptism of repentance", a term never applied to the rite among Christians, and D. B. U. is not justified in claiming that under John's preaching repentance comprehended "the forgiveness of sins through Christ the alone propitiation," at least, in any sense that would not have applied equally well to David, for there is direct evidence that his aptest disciples had no intelligent conception of Christ's Sacrifice; otherwise how could we explain their dismay at its accomplishment. Again, when our Friend seeks to prove the expression, "One baptism," to refer to water, he is forced to admit the difference between the two baptisms and says that the apostle was discouraging the continuance of John's baptism, lest two baptisms should be the result. But if both were but one; how could one be discontinued? The course then would not have been say; There is but one, but to explain the meaning of it. He likens John's baptism to the publishing of the "banns", and the rite in the church to the marriage ceremony. Did he forget, that, if banns were equivalent to the marriage ceremony, the latter would be superfluous? This does not, as he claims, belittle John's work, but places him in his right place as the connecting link between

the two covenants, thus partaking of the characteristics of both, so that he was the greatest of the prophets and the forerunner of Christ.

THE LORD JESUS.

Everything that Christ did, contains in it an example for us to follow in His steps, but we do not know any one who would claim that we are to do His precise acts, as walking on the sea; being outwardly crucified etc., just as He did. As the washings among heathen people, though the element of water be present, do not in the eyes of any constitute baptism, the Christian idea being absent, so we cannot be said to follow Christ's example, when we adopt water baptism, unless we are baptized with the same purpose that He was. Now what was the baptism that Jesus underwent? Was it Christian baptism? Then John, not He, were the founder of the New Dispensation, and He entered it by baptism. It was not the baptism of repentance, for he had nothing to repent of, and even John realized this (Matt. iii. 14.). Among all John's baptisms it was unique. It was Christ's public consecration of Himself to His holy office, it was the act by which he was made manifest unto

Israel, and thus the culminating point of John's Ministry. The descent of the Holy Ghost was His divine installation into His mission, and He left the water a Priest, not after the order of Aaron, which would have been impossible if a new covenant were to be introduced (Heb. vii. 12), but a Priest forever after the order of Melchisedec (Heb. v. 6), washed in the water of Jordan and anointed, not by oil, but by the Holy Ghost.

Our Friend rightly calls attention to the fact that the commencing ministry of Christ is the same as John's closing ministry: "Repent, for the Kingdom of heaven is at hand" (Matt. iv. 17), and that He (through His disciples) employed John's baptism (John iii. 22: iv. 1, 2). This simply establishes the close connection between the work of John and of Christ, and D. B. U. does not notice that our Lord stopped the water* *as soon* as He knew that the people saw this connection between them (John iv. 1-3); and His preaching very soon changed from, "The Kingdom of heaven is

*It is quite possible that the desire to avoid publicity may have had something to do with His leaving the place where He was then baptizing, but it had nothing to do with His ceasing from baptizing. In Galilee great multitudes followed Him, and many believed, but we have no hint of His baptizing them.

at hand" to, "This day is this scripture fulfilled in your ears," (Lu. iv. 21); and we hear no more of water during His ministry. This ceasing to make use of water is eminently consistent with the fact that His baptism is always referred to as being that of the Holy Ghost.

THE COMMISSION.

In our Friend's mind the common-sense interpretation of the clause in the commission relating to baptism is; "Baptize all such [converts] and add them to the outward visible church by this simple uniform rite." This may be so, but it presents difficulties. We are surprised at the great importance he places upon the outward visible church. To judge from this and another passage we would almost think our Friend believes that there is but one outward visible church, for what else can this mean :

"The absolute necessity of some initiatory usage or ceremony which shall be the uniform sign and seal of the identification of all the Lord's people * * * * is seen by everybody. The *militant* body of Christ must in the very nature of the case be 'fitly framed together,' visibly and outwardly; as well as spiritually." How fully a Romanist would appreciate these words!

"A simple uniform rite," "the uniform sign and seal" sound very well, but where shall we find one? Certainly not in baptism. Does D. B. U. forget that water baptism is not an element of union, but of separation? that we have no distinct Scriptural statement telling how to perform it? that the use of water has so confused men's minds as to the meaning of passages in the New Testament referring to baptism, that agreement as to what it means, is impossible, and that, since he only admits adult baptism, the preponderating mass of christians have in his view never submitted themselves to this "simple uniform rite?"

He does not forget that the apostles never obeyed the command, but used a different formula; still he says they "meant it for obedience,"*

*This difficulty is acknowledged and commentators get around it in two ways, 1st. They say that to baptize "in the name of Jesus," has the same force as when the full formula is used, since in Him dwelleth "all the fullness of the Godhead bodily." In thus arguing they forget that, if a rite be commanded, it must be obeyed in all its details, or it is not obeyed at all. Its significance depends upon its accurate performance; note the directions as to the Mosaic ceremonies. The command "See that thou make *all things according to the pattern* showed thee in the mount," must apply equally well to any ordinance instituted by God. The disciples therefore, had they considered, a ceremony had been enjoined, would not, being Jews, have felt themselves at liberty to alter the formula, especially as one was as easy to repeat as the other. The shorter formula would not now be recognized by

which is entirely too great a slur on their allegiance to Christ for us to allow. John the Baptist emphasises the fact that he was sent to baptize *with water*, and tells us why (Jno. i. 31.). Paul emphasises the fact that he was *not* sent to baptize with water, and no New Testament character, besides John, ever claimed to be so sent, and, though this does not alter the *practice* of the early church, it does bear on the meaning of the commission, for he, who claimed to be not a whit behind the very chiefest of the apostles, would not have left so important a part of the commission out. This and the absence of the use of the formula prescribed, the universal absence of record of spiritual blessing accompanying the rite, the absence of explanation as to its meaning and method of performance, the explanation of Peter that not water, but the answer of a good conscience toward God is the essential thing, the fact that it (with the "Supper") would be an exception

the churches. The 2nd. explanation employed sees the importance of the above considerations, and *assuming* that the "commission" referred to water, boldly argues that in obedience to this the apostles *must* have used the full formula. But they have Scripture against them, and it is known that the shorter formula was considered valid in Rome till the 3rd. century. Is not the true solution to be found here, that they did not regard the "commission" to refer to water.

to the spiritual nature of the New Dispensation, and that it is distinctly stated that there is but* "one baptism", taken in connection with the repeated assertion that the baptism of Christ is that of the Spirit, all lead us to believe that the baptism referred to in the commission relates to the inward not the outward. Although it may be urged that it is dangerous to suppose that a man can so baptize, it is no more dangerous than for Paul to speak of begetting Timothy, or of one man converting another. When we are in Christ we enter into His work with Him. To say, "Whoever attempted to use this formula when baptizing with the Holy Ghost?" is beside the mark; for the *spiritual* being referred to, formulas are out of the question, and the reference is to the new revelation of God in Father, Son and Holy Ghost, then for the first time made known, and the disciple was to be so filled with the Holy Ghost that the hearers who received the truth should come into such personal contact with

*D. B. U. claims that the expression "one baptism," refers to water. If so, the baptism which Christ gives is denied, for there is but one that belongs essentially to Christianity, and that one is water. But this is in direct contravention of Scripture statement, which emphasises that of the spirit. If we take it to refer to the spiritual reality, it does not militate against the use of water as a mere customary method in vogue at that time of public confession.

their Lord as to receive His cleansing.

From the explanation in 1. Pet. iii. 21,* (see also Rom. x. 9-10); and other passages it seems clear that the object of baptism with water was an open confession of Christ and of turning away from sin. The apostles adopted it as the best method to do this then known. The example of John and Jewish prejudices probably had much to do with their action. D. B. U's point that after Pentecost the Lord's promise to lead them into all truth was fulfilled, and they were freed from Jewish prejudices, hardly accords with the most advanced of them shaving his head (Acts xviii. 18); and being purified according to Jewish ceremonial on the advice of his fellow-apostles, (Acts xxi. 23-24; see also Gal. ii. 11-13.) D. B. U's proof text disproves his point for "He shall guide you into all truth," does not mean He shall show you all the truth at once, but He shall lead you into it as ye are able to bear it. To maintain that to follow the apostles

*This text cannot mean that the water saves us—that would not only be against other Scripture, but against Peter's own observation, for Cornelius and his household received the baptism of the Holy Ghost before they were baptized with water. Besides, it seems clear that Peter himself never received baptism into the church by water (see Neander). The emphasis is clearly on the confession, cf. in Rom. x, confession is spoken of without water.

is to imitate all their practices is to maintain an impossibility.* If there be life there must be variety, provided always principles be not infringed nor dangerous customs encouraged, and we claim that to leave off water baptism is following the footsteps of the apostles in the principle of the thing. As we have shown above, there is no consensus of opinion in the church as to what it means, and it confessedly often hides Christ and His baptism, (though in D. B. U's. case it may not). Therefore let us do as the Apostles did and adopt, as we have done, unequivocal methods of confession, so that men's minds may be turned to see the necessity of the "one baptism" which is spiritual, even as the "one Lord," and the "one faith," "one God and Father of all who is above all, and through all and in you all" are spiritual realities and not carnal things.

*For example "The Holy Kiss," 2 Cor. xiii. 12.

CHAPTER II.

THE SUPPER.

It is greatly to be regretted that the words used by our Lord at one of His most solemn meetings with His disciples, should have been so fought over as to cause the spiritual meaning to be forgotten. What the meal really was that Jesus ate with the Twelve, the same night that He was betrayed, is still a matter of dispute among scholars, and turns largely upon the question of the exact day of the month on which it was eaten. There are strong reasons for and against its being regarded as a celebration of the Jewish Passover.* This much, however, seems clear,

*We take issue with D. B. U.'s argument from the chronological difficulty because, while the difficulty is acknowledged, the point is still under dispute, and therefore it is impossible to adopt one solution, and argue from that as if it were proven. Again, we think that D. B. U. is mistaken in his point that *before* the coming of our Lord the institution of the Passover had been divinely set aside. If so, Christ did not end it, but sin did. But a *divinely* commanded ordinance can not be set aside on account of abuses, while a custom may, and often should be. He argues from Christ's denunciations, recorded as having been delivered when He was present at the feasts to show He did not partake of them. But if He took such strong ground against them, how can we explain the acknowledged custom of celebrating the Jewish feasts among the Jewish

that in three Gospels it is distinctly spoken of as "the Passover," the disciples so regarded it, and prepared for it in the usual way (Matt. xxvi. 17, Mark xiv. 12); our Lord spoke of it as the Passover (Mark xiv. 14, Luk. xxiii. 15) and, according to antiquarians (e. g. Lightfoot), the usual method of conducting the feast among the Jews was observed. It was therefore evidently intended to be regarded as having the significance of a passover meal.*

It was during this memorial meal that our Lord said: "Take, eat, this is my body, This do in remembrance of me," and of the cup: "this do, as oft as ye drink it, in remembrance of me." These impressive words are not to be overlooked or explained away, but are to be studied and their essential meaning discovered. There are three main interpretations that could be put upon them as they stand; 1st. That He intended the disciples to continue to celebrate the passover,

Christians. Beside, Christ is represented as a "Jew in the full sense of the word," and, if so, His duty required him to partake of the feasts, and the statement, that He went to the feasts, in the absence of direct assertion to the contrary, is sufficient evidence that He partook of them.

*We cannot but think that the words of our Lord, above referred to, in speaking of the meal as "the passover," should have more weight than has been sometimes accorded them in settling the true chronology.

but in remembrance, not of the deliverance out of Egypt, but of Him; or 2nd. That He instituted a new rite; or 3rd. That He intended to consecrate the meals of Christians by giving them a daily recurring object lesson of their dependence upon Him, reminding them of His words: "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you."

THE PASSOVER.

We know that the early Christians at Jerusalem did continue to celebrate the passover till the destruction of the Temple, and that in Asia Minor, a passover feast was observed every year on the strength of an alleged tradition from the Apostle John (Neander). At the same time, it is clear that this explanation would render the words meaningless to most gentile Christians and their application would be limited.

WAS IT A NEW RITE.

The idea that by the words used a new rite was instituted is one that has been very largely adopted, so much so indeed, that D. B. U. con-

siders that Friends in objecting to it have broken with the church at large. But it is a mistake to suppose the body of Christians to be united on this point, for at most they agree only this far, that *something* was instituted. What that *something* is no tribunal, generally acknowledged, has decided, so that the great diversity of opinion among them, arising as it does, from the *necessities of the case*, is a very serious objection to believing that anything was instituted at all. I say this diversity of opinion arises, not by garbling texts or overlooking them, but from the necessities of the case. There is nowhere in the New Testament a direction as the proper method of administering the "Lord's Supper" (so called), or when to do it, and yet we find it gravely asserted by many that our Lord did away with Jewish rites and ceremonies and instituted only two, baptism and the "supper." Then when we come to the question, what is the institution of the supper? the only point of agreement among those that practice it is that they do *not* do it in the way, according to their own showing, that the early church did it. Calling a thing by the same name does not make it the same thing. How different is this hopeless disagreement in regard

to the supper from the institution of the passover among the Israelites. Here we have a clear description not only what is to be done, but when, and what part different persons shall take in it and what it is meant by the feast—all stated so distinctly as to leave no room for doubt. The same may be said in general of all the rites etc. of the Old Testament. Now, if a new rite were being instituted at the time of the "last supper," analogy would lead us to expect that some more definite directions then or later would have been given, instead of the one rule to avoid drunkenness and excesses during the meal. I may be answered; It is in accordance with the free spirit of Christianity to leave the details to be worked out according to the exigencies of different times and nationalities. But how can a rite be instituted unless we are told what it is, how can we obey the command; "Do *this* etc.," supposing a ceremony to be referred to, unless we know what "this" means? If you say that it has reference to the public partaking of the bread and wine (in no matter how small quantities) as a testimony to the death of our Lord, no matter how often or how seldom or by what form it is done, I answer that this assumption is unfair, for if a rite be insti-

tuted not only analogy but necessity compels that certain specific directions as to its meaning and performance shall be given. Without them there is not only no uniformity of action, but no consensus of testimony as to its meaning and therefore its value as a uniting ceremony for believers and as an object lesson to the world, is lessened by useless but inevitable disputes, since those who use it cannot themselves agree as to its significance. In the present instance, (as Christians have believed *something* was instituted) the absence of such directions has been an almost unmixed evil to the church, producing strifes and even bloodshed, which a very few words at the beginning would have prevented.

We cannot consider it a matter of no importance to decide, whether a rite is to be celebrated daily, weekly, monthly or quarterly, whether an ordained minister must officiate at it or not, whether it is a simple memorial, or whether in thus eating and drinking we are also eating the very body of our Lord and drinking His blood, or, if not this, whether we are in some mystical way, unknown except in connection with this rite, feeding on Him. It is a false use of words to speak of those who arrive at different conclusions on these ques-

tions as all partaking of the same rite, the rite charged with a new meaning becomes practically a new rite. And yet if you acknowledge the outward supper as an ordinance, you will not find it so very difficult to support any of these theories from Scripture. If you urge again that precise rules are petty and out of harmony with the free spirit of Christianity, I say so too, and go further and say that, as precise rules are inseparably connected with rites, rites that would be binding on all as acts of worship, are equally out of harmony with its spirit, and none more so than the one under consideration; for its continual tendency is to teach men that there are times when by some prescribed outward act, which in itself would be indifferent, they are to come more closely into communion with their Lord, that, in order to prepare for this, they must, previous to coming to it, live more exemplary lives than they usually do, that in some way, the bread and wine there used, differ from ordinary bread and wine, and that the minister has somehow special authority to pray over and "consecrate" them.

Other objections are that it is nowhere described as a "sacrament" in the New Testament. Its importance, if we judge from emphasis, is very

slight in the minds of the New Testament writers. This will be seen when we remember that here was something that, if done at all, must have been done very frequently, and yet there is but one casual description in Acts where the church is said to have "come together to break bread", and the references to it in Cornithians are not prompted by its intrinsic importance, but by the abuses which were associated with it. Again, when it is described, we have a *meal* spoken of, which was an occasion for social refreshment and religious intercourse, no mere formal rite done in a way to render the idea of communion either with Christ or with one another, a formal thing rather than the free, hearty, unobstructed natural outflow of the heart and life, that it was then and is now, independently of all rites and ceremonies. This meal lasted also beyond the age of the Apostles, but before the time of Justin Martyr it seems to have been dropped. The giving of thanks to the Lord, (which is the real meaning of "Eucharist,") was, as far as the record tells us in direct connection with this meal. Another point of information should be noted ; the meal at which our Lord spoke the words that have been understood by many to institute a new "or-

dinance" in the church, were uttered at a *family* meal. By ties of descent and religion the Israelites composed, as the Church does now, one family. Yet the passover meal was in the strict sense of the word a family meal, taken with closed doors. It was national only in the sense that every household partook of it. Can the words "do *this* &c." spoken at a family meal without explanation, be fairly interpreted to apply to a public meal? We know that at this time, our Lord had more than five hundred disciples (1 Cor. xv. 6) who were soon after gathered together. Many of them must have been in Jerusalem at the time to attend the feast. Had He intended to change the family character of the feast, he could easily have had some of these at the supper; or if this had been impracticable, a word from Him would have settled the matter; but no such word was uttered, as if the intention was to sanctify the meal of the family, for He and His Disciples formed one, and He was the head of it.

THE DAILY MEAL CONSECRATED.

I have not yet referred specially to Paul's words to the Corinthians (1 Cor. xi); because

it seems to me that it is better to consider them in their proper order. The fore, before considering them, let us turn our attention to the account of the earliest practical commentary by the church on our Lord's words at the Last Supper. This record is found in Acts ii. 42, 46. We take the Revised Version—"And they continued steadfastly in the Apostles teaching and fellowship, and in the breaking of bread and the prayers"; "and, day by day, continuing steadfastly with one accord in the temple, and breaking bread *at home*, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people."

These words show that there was a religious idea attached to the eating and it is evident that this had direct reference to the Apostles' teaching. Commentators generally agree that what was done had special reference to our Lord's injunction.* At the same time it would seem clear

*See *Neander*. Hist. of Planting. Stanley on Corinthians, De Pressense's Early Years of Christianity. Bengel's *Gnomon of the New Testament*. The conjectures made by various commentators as to how the earliest Christians partook of the meal, remembering their Lord, are extremely interesting. Some, following the old version which says, "from house to house," believe a number met together. I believe the new version "at home," is now acknowledged to be correct. I do not give these conjectures for as they are confessedly such, it does not seem worth while. The explanation here given seems to me to be simply deducible from the text.

that the act was not a formal rite, but a free spontaneous expression of their love and gratitude to their Lord. They felt that their meals had been sanctified by His words and therefore they "ate their meat in gladness and singleness of heart praising God." The expression "at home" shows that what they did was in connection with their family meals (see Neander; Gen. Hist. vol. 1., p. 45. De. Presensee; Early years of Christianity, vol. 1.) and was therefore something that was done daily, they interpreting the words of their Lord, as love always does, as largely as possible. Therefore to them, This do, as oft as ye do it," meant, "As oft as ye eat or drink, do it in remembrance of me." Thus they had a continually recurring object-lesson to remind them of the work and sufferings of Christ. We have here the first practical commentary on the words at the last supper given by the church. It was quite open for them to have done otherwise. They met repeatedly as a church for other purposes at this very time (1 Cor. xv. 6; Acts 1: 13, 14; ii. 1; iv. 23; vi. 2.), yet they did not do *this* as a collective church,* though receiving

*It is interesting to note that in the earliest account of the supper after the New Testament times in the so-called "Teach-

direct teaching on the subject from the Apostles, but as a family matter as we have above shown.

If then, it is claimed that some outward thing was referred to by Christ, and it be acknowledged, as it has been, that the passages we have quoted in Acts ii, have reference to our Lord's words, we claim that the interpretation given by the Pentecostal Church at Jerusalem is in point, and no one can be blamed for preferring to follow their example (as Stephen Grellet did), for it does away with priests, with set forms, with all the dangers of the public rite, for it is in fact no rite at all, but merely a bearing in mind of our dependence on Christ and using our meals to remind us continually of that dependence. By thus, whether we are eating or drinking, doing "all to the glory of God", surely there will be less over indulgence at the table, less evil speaking and gossip, and yet no restraint on the flow of cheerful conversation and the enjoyment of good things, "for the earth is the Lord's and the fulness thereof."

By allowing this custom of the church, at

ing of the Twelve Apostles," no mention is made of remembering the Lord's death, but only of the union of believers with one another.

Jerusalem to have been in harmony with our Lord's words, we are forced to regard the description in Acts xx and 1 Cor. xi, some twenty-five years later, as showing how the customs in this regard developed. Now if there was a development of such a sweeping character, it negatives the view that the rite was instituted, for, while customs develop and change, ordained ceremonies must remain the same. Again, if it were a development, it must remain optional with those who follow, either to develop it still further or return to the original way, or alter it as occasion suits, but no divine ordinance can be thus treated, (see the effect of an unlawful modification of an ordinance, 2 Chron. xxvi. 16-21.) A wrong emphasis, it seems to me, has been put upon Paul's words; what he received of the Lord was what Christ did, not what they were to do. The custom had developed naturally. Hatch, in his Bampton Lectures, has shown us how largely the early Christians modelled the church organization from the customs of those about them in their various Societies, Labor Unions, &c. The same thing was done in this case. It was the custom to hold feasts in honor of the Gods in the Idols' Temple, (this is referred to by Paul, 1 Cor. viii. 10; x. 21). When the

church was organized they had their feasts also, but in honor of Christ.* Now at these meals the Corinthians indulged in rudeness to each other and in gross excesses, (1 Cor. xi. 21, 22). It was this that Paul sought to check. If such things happened now, at one of the social meetings we sometimes hold, where, after some simple refreshments and social converse, the evening closes with religious exercises, should we not say, "you are eating and drinking unworthily, you will suffer spiritual weakness and sleep for this, (1 Cor. xi. 29, 30). This is not showing forth your faith in a crucified Redeemer, is not in the Spirit that remembers Him; examine yourselves and eat this meal worthily and wait one for another (1 Cor. xi. 28), and let the soberness and Christian love of your meals, in contrast to the excesses and riot in the festivals of others proclaim your belief in your crucified and risen Lord. Remember that His words at the Last Supper have sanctified your meals, and, if moderation, quietness and kindness are important in your own houses, how much more important is it when you meet publicly as members

*Neander (Hist. of Planting) says these feasts were very similar to the feasts among the Greek.

of one church, that the public testimony you bear shall show your belief in your Lord's death, and your unity one with another. This obligation to glorify Him in all things, even in eating and drinking, is of permanent obligation even till He come, therefore let us judge ourselves that we be not judged." In so speaking our words could not fairly be interpreted to mean that we were enjoining an ordinance on the church, we should be merely correcting abuses.

This contrast between the "Supper" of the Christians and the feasts in connection with the altar under Jewish rites, and the meals in the idols' temple is brought out by Paul in 1. Cor. x. 16, 22. The same idea is seen when he speaks of each; "*Participation* in (communion of) the body and blood of Christ" (v. 16), "*Partakers* of the altar" (v. 18), "*Communion* with devils" (v. 20) and again; "Ye cannot be *partakers* of the Lord's table and the table of devils" (v. 21). This not only brings out the connection between the Christian feasts and the feasts of the people around them, but negatives any sacramental idea being attached to the rite, for the same general expressions (participation in, communion of, partakers of), are used in each case and the sacra-

mental idea was not present in "the cup of devils."

A description of how the "Love Feast" or "Supper of the Lord" was held, is given in Acts xx. 6-12. Here they met together in the evening, for a social and religious meal, ate, prayed and talked together and listened to Paul preaching, all night. This was nothing like what people now do, nor do we claim that they ought to do it, we only claim that these examples should not be quoted to prove the outward "Supper" *an ordinance*. We are not forgetting the distinction between the "Eucharist" and the "Love Feast," but this distinction did not come into effect till after the age of the Apostles.

Commentators have claimed the supper of our Lord with the two at Emmaus, and Paul's breaking bread on the ship in the storm, as examples of keeping the Lord's Supper, We say, Amen. In both of these instances there was the remembrance of the Lord combined with taking what was designed primarily to nourish the body, that is with a real not a pretended meal, without prescribed form. If we would only associate our Lord with our ordinary duties, knowing no distinction between religious duties and secular ones, but letting the

acknowledgement of Him as Lord abide with us continually, our spiritual growth would be far more healthy and rapid. Selfishness, greed, hard speaking could not abide His presence. There is an inevitable tendency, we do not say all yield to it, in outward rites and ceremonies to divorce Christ from our daily life, and in view of the fact that we not only have the spirit of Christianity, but the absolute practice of the earliest Christians to justify us in abstaining from the rite of the outward "supper," and considering that there are literally thousands of people whose eyes are holden, so that they cannot see the necessity for this inward communion with their Lord, does it not become our duty to consider whether it is Christ-like or charitable for us to continue, much less resume the practice of doing the same thing, saying : "We do not confound the inward with the outward."

Before leaving this subject there are two remarks of our Friend that require consideration. Here-gards water baptism as a "marriage ceremony,"

espousing us to Christ and the church (p. 52) and maintains that it is no more inconsistent with high spirituality than the real marriage ceremony is with true love.

In regard to the supper he says, "But the unhappy mystic can never find a real brother, he must sit alone" (p. 96); that is, he that has inward communion with the Lord and rejects the outward "Supper" does not have communion with his fellow Christians.

If we needed any proof of the tendency of these rites to become exaggerated in importance and to have false virtues attached to them we have it here. To liken baptism to the marriage ceremony is not only unscriptural, but sacramentarian in the highest degree, for in its natural consequences it must logically exclude all who do not submit to it from belonging to the church or professing Christ, as these without it would be unlawful. The remark about the mystic is equally serious. I presume he would describe me under that head, yet I am very thankful to be able to say, that among people of all denominations, here and in England and on the Continent of Europe, I have had the most refreshing fellowship, for we were united by Him who had baptized us by

one spirit into one body, and yet no reference was made to any outward "supper" whatever. I do not suppose that D. B. U. believes what his words imply, yet they do mean this, as do other passages in his book, and I draw attention to them only to point out how rapidly and unconsciously the sacramentarian idea grows with those who maintain the "ordinances." To members of the Society of Friends, not the least objection to these rites is the separation they have a tendency to make between the clergy and laity. To introduce them would be almost equivalent to introducing a body of clergy into our organization, a burden from which we have been thus far kept free.

I trust I have shown good grounds for believing that these which are now called "ordinances," were not ordained of God, but only customs in the church, which have grown into that position; if so, while Paul's exhortation to the Colossians, not to be subject to ordinances (Col. ii. 14, 23), was not written with special reference to water baptism, or to "bread and wine;" yet owing to the new position these have come to occupy as ordinances they have come under his con-

demnation as such, and we are quite authorized from this passage to say : We will not be subject to them.*

*I have not spoken of the spiritual and inward reality of the communion with the Lord in this chapter, as I thought that the extracts from the early Friends in the next chapter, sufficiently covered this subject for our present purposes.

CHAPTER III.

THE EARLY FRIENDS.

We approach this subject with considerable hesitation, not because we have found it a difficult one, but because it seems impossible to deal with it without seeming to throw discredit on the fairness and trustworthiness of the Friend whose book we have under review. His mistakes cannot be put down to deficiency of power to understand the meaning of words, and we are unwilling to attribute them to intentional misrepresentation.* Again, he has, without intending to, given his book an air of greater research than it deserves, since he has borrowed very largely from a book known as "*The Inner Life of the Religious Societies of the Commonwealth*," and has neglected to acknowledge his indebtedness. Now this is unfortunate, especially as careful investigation has shown that this book, "*The Inner Life etc.*" is not entirely reliable. Its author

*As a sample of this carelessness of his references, we would instance his speaking of "George Eliot" as a man.

aimed, as D. B. U. does, to establish the theory that the position of the Early Friends in regard to the so-called ordinances was one of indifference. Yet a comparison between the two shows that D. B. U. goes much further than his predecessor dared to. Thus, where we read in the "*Inner Life etc.*": "In other words a man might be a *Christian* in the full sense of the word, whether he partook or not in the outward supper." (p. 374, note.) We find D. B. U. saying: "In other words, a man might be a Christian and a *Friend* in the full sense of those words" etc. (p. 24). Again, D. B. U. speaks of Humphrey Wooldrig, (an early preacher among Friends) baptizing, in terms that lead us to suppose it was his custom to do so, and says that Geo. Fox supported him in it and* "made manifest the spirit of envy, lying and persecution" exhibited by the man who wrote against him. "*The Inner Life etc.*" tells us that H. W. baptized only *one* person and that Geo. Fox defended himself for not condemning it by saying that "he did not utterly deny Humph-

*This is, slightly altered, the title of George Fox's tract on the question, but the paper he answers is described as a scandalous one in itself, ("*Inner Life etc.*" p. 373 note), which description could not have been applied, if the only point was to oppose water baptism.

rey's wrong and deny him," that Wooldrig "simply did such *a thing once, and no more.*"

The act is thus emphasized as an exception and goes to establish what the rule was among Friends, as the inference is, that, had it been done as *a practice*, it would have been condemned.

The quotation "in Somersetshire* some baptize," which is used as an argument to show that early Friends allowed the rite, when examined, proves the contrary; for in the "Inner Life etc." we read (note, p. 343.) "Priscilla Cotton to Margaret Fell, 20th, ninth month, 1660, sees a necessity for T. Salthouse, abiding in these parts for some time, for there is need both in Cornwall and Devonshire—some *baptize.*" The italics are in the original, and the context shows that the need for the presence of a strong, sound Friend in those parts was because some were baptizing, and it was needful for him to remain to correct the practice.

D. B. U. quotes Wm. Penn to the effect "that to say the Quakers deny baptism, and the supper is one of the *vulgar* apprehensions and per-

*"Somersetshire" seems to be a misprint in the "Inner Life" for "Devonshire," for where he gives the fuller quotation from the same document "Devonshire," is spoken of. Compare notes in "Inner Life etc." pp. 373 and 343.

versions of our enemies," and (relying on the "*Inner Life etc.*") he tells us that Geo. Fox repeatedly uses the expressions, "We have the Lord's Supper," "the table and supper of the Lord we do own," in a manner that shows that in the apostolic way as they understood it, it was practiced by the Friends. Several quotations are made, some of them borrowed from the same source, to the effect that the early writers distinctly say that they do not judge those who conscientiously practice these rites. Barclay is said to distinctly grant liberty in this respect. And reference is made to Aberdeen monthly meeting in 1693, agreeing to Friends' meeting on Seventh day afternoons to eat together, and praise the Lord. It is maintained also that Friends have always taken an apologetic position in regard to the non-use of these rites, and he actually speaks of Barclay's great work as an "apology," in the modern sense. If he is acquainted even slightly with the book he must know that it is anything but an *apology*, the word (as the book was originally in Latin) having the force of the Latin word, "Apologia"—a defence. Where D. B. U. quotes Wm. Penn's "Key" that Quakers do not deny baptism and the supper, the context is:

"But it is their belief that no figures or signs are perpetual or of institution under the Gospel administration, when Christ, who is the substance of them, is come; though the use might have been indulged to young converts in *primitive* times, because of the condescension of former practices."

He then goes on enlarging on this idea and explaining Friends' doctrine, and continues:

"Hence it is, that the people called Quakers, cannot be said to deny them. That is too hard a word, but they, truly feeling in themselves the very thing which outward water, bread and wine, do signify or point forth (to say nothing here of their abuse, and what in that case may be argued from the instance of Hezekiah's taking away the brazen serpent at God's command), *they leave them off*, as fulfilled in Christ, who is in them the hope of their glory, and henceforth they have but one Lord, one faith, one baptism, one bread, and one cup of blessings, and that is the new wine of the Kingdom of God, which is within."

George Fox does say: "The supper of the Lord we do own". Here are two places where he speaks in this way. In 1654 he writes:

And they tell the people of a sacrament, for which there is no scripture; that we deny, and them, *but the supper of the Lord we own*, the bread that we break is the communion of the body of Christ, the cup that we drink is the communion of the blood of Christ, all made to drink into one spirit.*

*Works of George Fox in 3 volumes. Philadelphia, M. T. C. Gould, 1831. Vol. 1, p. 42.

Again:

"And the Lord's supper I confess, and that the bread the saints break, is the body of Christ, and the cup which they drink, is the blood of Christ, this I witness.*

Now unless our Friend is prepared to show that George Fox believed in "Transubstantiation," or something like it, which we think would be difficult, it seems clear that to his mind the supper as well as baptism was an inward reality, not an outward rite. Again he says:

"For outward bread, wine and water are from below, and are visible and temporal; * * so the fellowship that stands in the use of bread, wine, water, circumcision and things seen will have an end."†

Again,‡ in answer to the charge: "The Quakers deny water baptism, and slight it and call it a carnal thing", he answers:

"Outward water is not spiritual, but is a carnal thing, as it is in itself, and it is the spirit alone that baptizeth into the body which brings off from things that are seen, which are temporal, as the apostle said, 'while we look not at the things that are seen, for the things that are seen are temporal etc.'; now water is seen."

But, as if to set the matter at rest as to whether

*"Souls Errand to Damascus, etc." American Edition.

†Journal, 1656.

‡In answer to Matthew Coffin.

or not he was indifferent on the subject, he writes:*

"We say that he (Christ) hath triumphed over the ordinances and blotted them out, and *they are not to be touched*, and the saints have Christ in them, who is the end of outward forms."

This does not look much like partaking of the outward rites.

As to the "consolatory repast" which was held at different Friends' houses in Aberdeen "for propogating truth"—for which the example of the early Church is quoted, the fact is interesting, and points to the practical way Friends had of extending their influence. The object of this was "for propogating truth". What more sensible way than to invite their neighbours in to a repast, and hold a meeting after the meal was over? But it has nothing to do with the celebration of the communion as a *rite*, any more than the practice of the early Church after Pentecost had.

D. B. U. seems to take much comfort, though we do not see why, from the following passage in Barclay's Apology; for, if his book does not judge such as do not use the outward rites, if it does not seek to obtrude them upon us, we do not know what these words mean. The passage is:

*In answer to John Timpson.

"Lastly; if any now, at this day, from a true tenderness of spirit and with real conscience toward God did practice this ceremony in the same way and manner as did the primitive Christians recorded in Scripture, I should not doubt to affirm that they might be indulged in it and the Lord might regard them and for a season appear to them in the use of these things, as many of us have known him to do to us in the time of our ignorance; *providing always they do not seek to intrude them upon others, nor judge such as found themselves delivered from them, or that they do not pertinaciously adhere to them.*"

Here D. B. U. stops. But the reference is plain that Barclay only intended to convey the impression that he did not mean to be understood to cut off those weak in the faith who from *tenderness* of spirit did such things. The clause we have put in italics shows he was not extending this freedom to teachers and leaders in the church for he goes on:

"For we certainly know that the day is dawned in which God hath arisen and hath *dismissed* all those ceremonies and rites and is to be worshipped only in Spirit etc."

This does not mean, as D. B. U. claims, that Friends meant the outward is to be left off only by those who have the inward, for the rites are "*dismissed*" and done away with. And we cannot forbear showing another passage which, by leaving out a line, D. B. U. distorts from its orig-

inal meaning; he says, quoting Barclay, "the form may sometimes be dispensed with, and the figure or type may cease when the substance comes to be enjoyed," but he leaves out what follows—"as it doth, in this case, (i. e. water baptism), which shall hereafter be made to appear." Barclay then, at the end of the same proposition (On baptism) dismisses the question of infant baptism as being needless to dwell upon, since he has proved that "water baptism has ceased." "The substance has come," and may be enjoyed by all, but the way to it is not through the outward.

Quotations could be multiplied, but we think we have shown enough to establish our claim, that those used to prove the early Friends indifferent as to these ceremonies are garbled.*

Lastly, in respect to the early Friends not judging those who conscientiously partake of outward rites, we claim that the quotations cited by D. B. U., being in tracts written for the spread of the Truth among others than Friends, the state-

*The only quotations we have not referred to, or will not speak of, are those from John Crook and George Keith. The first has been met and refuted from the context by Israel P. Hole, before referred to; the second, I have no access to, but I have "Quakerism Confirmed" by Robert Barclay and Geo. Keith, in which very distinct ground is taken *against* the use of the so-called ordinances.

ments: "We do not judge," etc., naturally refer to the position towards those people, as the passage from Barclay to which he refers, proves.* He is speaking of order within the Society.

"The power and authority, order and government we speak of is such as a church, meeting, gathering or assembly, claims towards those that have and do declare themselves members * * . For we are not so foolish as to concern ourselves [in a disciplinary way] with those who are not of us."

This position is perfectly correct, and has always been adopted by Friends. We testify to the Truth, as we understand it, but exercise as the necessities of the case demand discipline over our own members, refusing to judge others.

D. B. U. is perfectly right in saying that the Early Friends testified against ritualism and sacramentalism, but this only expresses part of the truth. They testified against these things, and would have nothing to do with rites that led people into such dangerous errors. David B. Updegraff is probably entirely beholden to the Society of Friends for the clear distinction he makes between the inward and the outward baptism and Supper, and so are many of those of other denominations, for Friends have, by their

*"Anarchy of Ranters," Sec. iv.

action, forced from other Christians the acknowledgment that these outward rites are non-essential. Others have believed the same,* but their testimony has been weakened by the necessity they were under to explain what meaning they gave to them, and why they partook of them. Friends have been free from this weight, and if they are true to themselves, they will remain so. In no other way can so a clear testimony on this subject be maintained, and should we give up our faith and practice in this respect, the tendency would be very much stronger in other (non-sacramentarian) bodies to lose the distinction they now make between the inward and the outward.

*McLeod Campbell, in "Christ, the Bread of Life," has to reprove the Presbyterians of Scotland for being practically Sacramentarian in their belief, though protesting against it in their creed.

CHAPTER IV.

OUR PRESENT POSITION.

In the "Address" under review, a great deal is said to the effect that it is revolutionary for the Society of Friends to take measures to guard against the introduction of water baptism and the "Supper" into their midst.

The ground taken is, that it is contrary to the original position of Friends, who are claimed to have allowed it, and that it is the introduction of a creed. In our last chapter we considered the first ground, we now come to the second.

The following extract from Robert Barclay's "Anarchy of Ranters," (1674) (Sect. vi), is in point, as showing his position.

"Now I say, we being gathered together into the belief of certain principles and doctrines, without any constraint or worldly respect, but by the mere force of truth upon our understanding and its power and influence upon our hearts; these principles and doctrines, and the practices necessarily depending upon them are, as it were, the terms that have drawn us together, and the bond by which we became centered into one body and fellowship and distinguished from others. Now if any one or more so engaged with us should

arise and teach any other doctrine or doctrines, contrary to these which are the ground of our being one; who can deny that the body hath power in such a case to declare, this is not according to the truth we profess; and therefore we pronounce such and such doctrines to be wrong, with which we cannot have unity, nor yet any more spiritual fellowship [as a church] with those that hold them. And so such cut themselves off from being members by dissolving the very bond by which they were linked to the body. Now this cannot be accounted tyranny or oppression, no more than in a civil society, if one of the society shall contradict one or more of the fundamental articles upon which the society was contracted, it can be reckoned a breach or iniquity in the whole society to declare that such contradictors have done wrong and forfeited their right in that society."

These words have primary reference to matters of great importance, but in the same section it is maintained, that even in the smallest matters the Church as a whole has power to judge—provided always that they act under the influence of the Holy Ghost. This must, of necessity, be the case, for if a religious society has no power to maintain its convictions, it has no right to exist. The extract above quoted is from a treatise by Barclay on church government. What he says refers to the right limit of the disciplinary power of the Church. He is showing what it may do, not laying down rules as to what it must do.

And that this power is present, however seldom it may be used, follows from the nature of the case.

If a man is not to be judged either by the convictions of the church or its discipline, except for a moral offence or an offence against evangelical truth, or what he considers the Bible teaches, we have no right to object to teaching that war is lawful; that oaths are admissible; that the rites of baptism and the "Supper" are not only to be practiced, but that they have sacramental and saving virtue; that women must keep silence and that no one shall preach but a regularly ordained clergyman.

How errors in doctrine are to be met must be decided according to the exigences of each case in accordance with Christian truth and love. While the same standards of action and of doctrine apply to all, it does not follow that the discipline shall deal with all offenders without reference to the circumstances of the case. A growing, healthy Church should always have those in it who have been recently born into the Kingdom. We do not lower the standard for these, but it would be manifestly very wrong to insist that they shall have the strength and clearness in

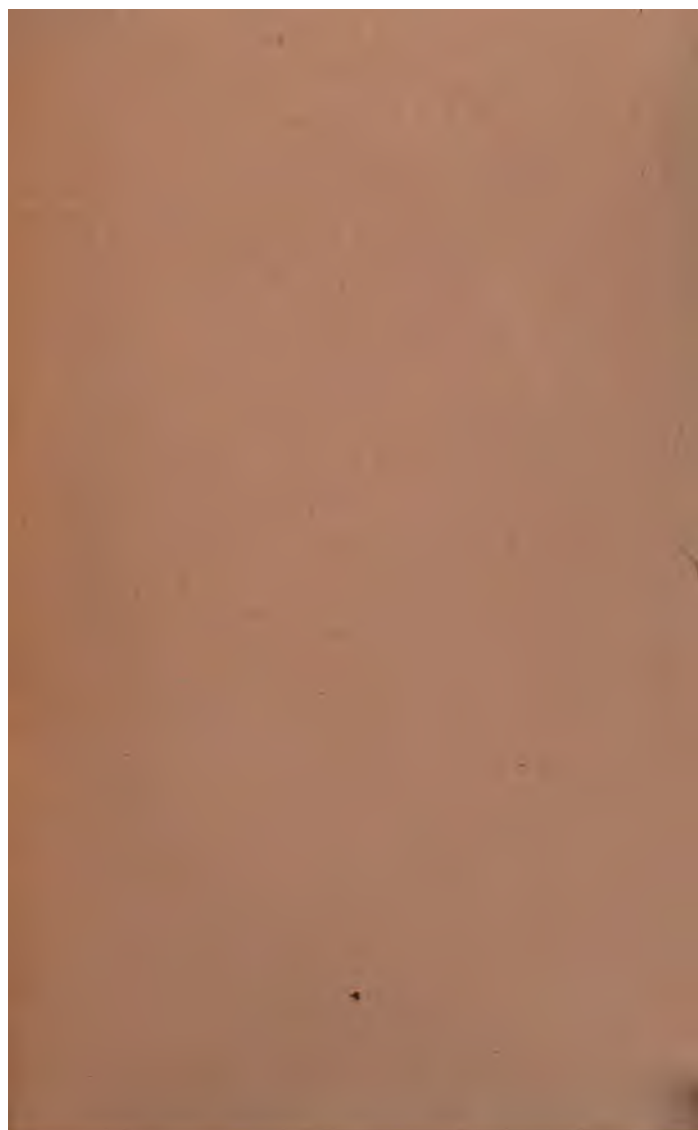
their perception of Truth, which those have who are further advanced. Therefore departures and inconsistencies on their part are to be dealt with indeed, but tenderly, so as not to discourage them. They are to be borne with, and waited for, and nurtured. But when an officially recognized teacher inculcates departures in faith or practice, that are contrary to the convictions of the body, that body is acting perfectly within its sphere if it insist, unless such teaching be abandoned, it must withhold or withdraw its sanction of that teacher. Of course, if the body be in the right spirit, there will be care to maintain the spirit of love and of forbearance, and the action taken in each case will depend upon many incidental circumstances; but this right to withhold its sanction lies in the background, as the last resort, as the very existence of a "Discipline" presupposes.

But the stronghold of convictions lies in convictions themselves, if held in humility and in the power of the Lord, and, when there is a transgressor, action should be taken as seems demanded by the individual case. In this, a religious society like ours differs from our ordinary tribunal. Justice is not administered with blind-

folded eyes, each offense having its prescribed punishment, which must be inflicted, but, with eyes opened to weigh the peculiar position and surrounding of the offender, with heart open to recognize extenuating circumstances, with patience that will begin with the milder, yet more potent resources that love has at command, the body or its representatives endeavor to bring the offender back. Then, if these fail, it may be necessary to resort to more positive measures.

It is very much to be hoped that, in the present crisis, the Society of Friends, will not make the mistake that the Prohibitionists, in some parts, have fallen into, of supposing that a decree settles the question. It cannot do this unless it have the support of the rank and file of the people. If it have not this, its very enforcement serves to weaken the cause which it was intended to serve, for it will create a sympathy with those against whom it is directed, and this sympathy with them leads to sympathy with their position. If the stronghold of convictions be convictions themselves, let us, remembering this, endeavor by example, precept, explanation and the distribution of suitable literature to inculcate these doctrines both among our membership and others.

The secret of the defection that has occurred in our Society on the subject of the "ordinances," is that our doctrines concerning them have come to be considered secondary things, not to be preached or referred to, except casually, in Gospel work, and to be relegated to an occasional special lecture on the subject. When rightly considered, these doctrines, as well as those on peace, ministry, oaths, etc., form an integral part of our religious convictions, and they should be naturally and lovingly taught in our meetings, Bible-schools and families, as parts of the Gospel. If any object to this as shutting us off from other christians, let them remember, that not similarity of doctrine, but of experience, is the real ground of unity with them, and that a loving maintenance of our convictions helps, not hinders, those who differ from us.



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Are they ordinances? :

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